[illegible] one can bring to mind for both the Dorobo and Turkana, and it does not apply to the Ulwarringkord's settlement. It seems the [illegible] [illegible] is gradual.

Marriage with Dorobo

[illegible] marriages were recorded as occurring between Dorobo and Ulwarringkord members of the Ulwarringkord group:

Dorobo and Ulwarringkord [illegible]	2
Dorobo and Turkana [illegible]	1
Dorobo and Turkana [illegible]	1

Marriage of Dorobo women to uncircumcised males is [illegible] [illegible] which, in most cases would have ended [illegible] [illegible] married, such marriages often lasted the woman's [illegible]

Polygamy

[illegible] there is no objection to polygamy, [illegible] [illegible] acquiring wives from one tribe or a few, though [illegible] [illegible] after a wife's death or desertion. In one generation [illegible] [illegible] [illegible]

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6. Birth

Intercourse stops at the fourth or fifth month of pregnancy, and normally is not resumed till about six months after the birth of the child. When the woman's time has come, she call be, "enters the hut", and the husband must then lodge elsewhere, either building himself a rough shelter or living with one of his neighbours in the settlement. During the act of birth the woman is helped by a midwife, sparkyoung, and her mother is present if possible. She stays for six or seven days in the hut after giving birth, and may then see her husband for the first time since she "entered the hut". The child's baby must be kept covered for several weeks after its birth, and only its face may be seen, even by the father. At this stage the mother must be purified by her husband, who kills a goat (which he must buy or steal if he has none of his own), and rubs the fat and undigested grass from its stomach (grue) over her face, breasts, and belly. After about three months the husband may come back to live in his own hut.

The birth of twins is not liked, for they are abnormal, and the old men say, *pwarre ores enemi kamet* ("they are bad because they make the mother unclean"). If the father should have set a trap at the time when twins are born to him, it is believed that that trap will never catch an animal. The ritual uncleanness caused by the birth of twins is removed by the killing of a goat (which the husband must get by any means if he owns none) to be eaten by the mother and her female friends.

A girl who has a child before marriage is called, as among the Yuedi, *enenjhwol*, and becomes unclean ritually as a result. She may be purified, however, by the man responsible or one of his male relatives who must kill a he-goat. The meat is eaten by the men and women of the settlement, but not by the girl; and the stool or undigested grass from the stomach is rubbed by one of the women over her face, neck, and breasts, and then washed off. By this means she becomes clean again, unlike such people among the Yuedi, who remain unclean all their lives.

A baby is suckled as a rule until the mother is well advanced into her next pregnancy; the standard period was given as "twelve months". If the mother has no milk, or not enough, she goes about begging for milk, *ameni ulle*; but as often as not in such cases the baby dies of starvation. It is weaned by being dropped when it tries to suck, and by the application to the nipples of something bitter, generally a concoction made from the root of a bush called *kadwol* (Yuedi, *k'emwol*). At this time it is fed with *ulme* from a small gourd, and it is not until *can be got*, it is given honey instead. It is also given bits of meat cut up small and fed from a spoon made of a piece of gourd, and gruel made from maize or sorghum meal mixed with honey.

If the mother dies in child-birth, her husband's mother or some other female relative takes charge of the baby and feeds it with milk from a small hole. It will receive its gruel and meat as well, but very small portions but as this may prove too. Sometimes the child may be adopted by a married couple.

a clear, windless day. About 10 o'clock a curious whistling noise began to come from a certain part of the forest, and continued, on the same note, and without a break, for several hours. It was certainly no human or machine-made noise, and the Ewoka professed complete ignorance of it. A Ewok who had lived there before the Ewok War told me afterwards that it was an evil spirit whistling in the forest. "So we used to hear them whistling in each other like that in the forest when I was a child".

Between people and the things on which they depend for their existence both spiritual and material there is a connexion which is best expressed in terms of a ritual relationship. Things have a ritual value for people, and people themselves have a ritual status which is a relationship with their surroundings that can be altered for better or for worse according to the way in which they respect the ritual value of the things around them. Rank, glib and magic form the groundless which governs these ritual values and duties, while political organization is, in a sense, no more than an effort to maintain the ritual norms of the Ewoks in spite of the tendency of its members to behave each one ritual norms and in consequence that of the Ewoks also.

Certain things that a person does, whether voluntarily or involuntarily, cause deterioration of ritual status, but the original status may be recovered by the performance of certain ritual actions which may involve some personal effort or sacrifice. Examples of acts which cause loss of ritual status, and the means taken to restore it, are: (1) A girl who loses a child before marriage must have the undigested grass (ritual) from the stomach of a goat rubbed over her face, neck, and breasts, and must have made it all. (2) After a woman has given birth, she is in a condition of much reduced ritual status, and her husband must roll goat's fat and ryak over her face, breasts, and belly. (3) A man who has killed a Ewoka must have goat's fat rubbed all over him. (4) Any other has killed an enemy must have stripes of white earth painted on his face. In all these cases the people have done something which causes loss of ritual status, making them ritually unclean (ewon or ewon) and in a state of danger to others till they have been purified. The potential danger is removed by means of something which has a ritual value. Moreover, an essential element in the cleansing process is sacrifice, that is, the use of the method most often involves giving up something which is valued, or it must require some effort or even risk to get hold of. The ryak or fat must be from a domestic animal. If the person concerned has one, he must use it. If he has none, then he must get one, and without delay, which for a Ewoka usually means that he has to steal it, and then risk spitting himself while doing so. Therefore there is an air of daring in these magico-religious performances, and people believe so firmly in the efficacy of what they do that they are prepared to risk danger in order to get the necessary materials. The use of white earth may entail no more than a journey to get it, but this still means a personal effort on somebody's part. Materials which are used for the restoration of ritual status, and in consequence have a special ritual value, include: the flesh of goats, which is extra ritual value as food, and is eaten at feasts; ryak; the undigested grass from the stomach of a ruminant (a sheep

[illegible]

Social Organization.—The Tribe.—The Wandoobis are very few in number, and are divided among three sections, each of which has its own habitat as follows (according to the Chief, who was my informant on this point):—

Section.	Habitat.	Approximate Numbers.
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

Each section is not a single village of the very shelter to ancestors or has already travelled. The sections are not intimate, and they are exogamous, and descent is in the male line. The [illegible] who has not any child, who lives at Kokonga (north of Kuranna). Notwithstanding a hereditary and no relation is ever established to which the person of a child. The Chiefs and the Lubrimen [illegible] are each governed over by a headman (grandfather).

Birth.—When a child is born the mother is isolated by female relatives. There are no [illegible] observed, or among the Lubrimen. The Wandoobis allege that there are no special [illegible] connected with birth. Should a child cross first because also the world by call to belly throughout life. It is stated that the circumcise a female away with her relative, [illegible] when receiving a child accepts the father's face, it is boy, and her partner's if a girl.

Betrothal and Marriage.—The rules for betrothal seem to be very similar to those [illegible] among the Lubrimen, except that the prospective husband goes to the girl's people (more ordinary representative to the first instance). The reasons of the girl and of the parents as both alike is necessary, and the number of gifts is not specified as it is among the Lubrimen.

Marriage is celebrated by a feast by which the people of the two sections to which the [illegible] parties belong take part. There is no more primitive to the marriage feast. After marriage a man lives for two days and nights in the hut of his betrothed, after which he remains with her in the new village. Here a woman a man has already built for the world awaited sought by his own partners, after to has cohabited the nearest with regard to the Lubrimen does the wedding is.

Incest.—All the most are hostile children against consanguinity. There is no special name [illegible] but parents are they "one to the body," and only from the village.

Age Classes.—There appears to be quite indistinct.

Adoption and Inheritance.—The chief allows a widower. The [illegible] [illegible] and is dealt with privately. On it is not to be against the community. A woman who is guilty [illegible] to support of life is not sent to her husband, she waits the offending man only [illegible] him a feeling duty. Widow is however, a child often, for which the grandparent is made. The Lubrimen [illegible] practice in this respect is not followed.

The accounts are subsequently [illegible] to a life is not to exist for the chief [illegible]

[illegible]

[illegible] the Ki and the Iare Bedi are close, which will be briefly discussed on a later place.

Corresponding to the uniformity in language, the custom exists on the same among the Ideoi and Wokandi, whereas the Ivi and Ki with Iare Bedi own which for only a few exceptions, live in general always under one of the name used by the other two branches. One finds a complete correspondence for all these branches in their religious views, and the essence of circumcision ceremony among both races. The peculiar characteristics of the boys is practiced by no other people or all, with the exception of one lineage of the Tonga, closely related to the Ideoi people. In both and Bedi, too, all three have the same customs, while in the rest of their customs one finds only unessential differences which are based solely on the difference in their external way of life. The most striking proof for the three branches' belonging together, however, lies in their language.

The people as a whole are divided into three large tribes, the [illegible], the Ki Andirilyan, and the Ki Ambigona, each of which is made up of a number of lineages, and every Ivi, as well as every Ki Iwadi and Ki Andeni, is a representative of one of these lineages.

If we now intend entering further with the ethnography of the Ideoi in particular, which is of the same race that of the Wokandi, we are thereby including the ethnographic traits of the entire people for the knowing of individual differences has been developed among the Wokandiin the course of time and under the influence of changed conditions will be reserved for the third part.

/197 Second Part

I.

(Ideoi) Tribes, lineages, subdivisions. — The Ki gimbi lineage. — The chief. Ob-ede and policy, magic institute, genealogical row, village, communities, feasts. — The ceremonies. — The Ki Mbwale lineage. — The ceremonies.

Every tribe (Ki ekeliwan) is divided, or has closely been connected, into a number of lineages (Ki ekiele, Ki ekiel). Among these, in turn, one distinguishes principal lineages (Ki ekiel ekiele)

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Ans

[illegible] cont./
[illegible] premises, beads, chains, or even a head of small livestock.

During the last two months before her confinement the woman is given only a meager diet, so that the birth will be easier. Here, too, as among the Ndemi, the pregnant woman wears no ornaments. On the day of the confinement the husband may not leave the camp. The mother or mother-in-law acts as midwife. Besides the obstetric methods of the Ndemi, there also exists here the custom that the husband, to increase the labor-pain activity, perhaps maintains with his calves the chest, abdomen, and back of the woman giving birth and then massages them gently with circular movements. While doing so, he several times calls out the words "Mighty God, let the child come out!" The umbilical cord (or navel) is severed with a razor-knife (knife) and then, together with the placenta, buried in the hut. It is not the object of superstitious customs. It is regarded as unlucky if the child's upper incisors come through before the lower ones; it is believed that this will cause illness or death in the family. The young mother may not leave the hut until five days after her confinement, not of consideration for her health, but for superstitious reasons. The suckling period lasts one and a half to two years. Besides mother's milk, the little one is stuffed with a great deal of the fat of game, of which that of the large pachyderms is particularly valued as infant food.

Deformed newborn children are killed by strangulation by the midwife immediately after birth. The highest figure known to me [illegible] of confinements of one woman was 11. From 77 aged Ané women questioned, 504 children were born, which gives an average of 6.7 per woman. Of these, 41, therefore 53.4 per cent, were girls, and 73, therefore 47.4 per cent, were boys. Before their circumcision 71 = 45.1 per cent had died, in which the stillbirths are included. Until their circumcision the children live in the hut of the mother.